

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—*Paul.*

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## CONTENTS.

Notes by the Way .....	529	Gerald Massey: Poet and Re-	535
Some Past Beliefs .....	530	former .....	535
L. S. A. Notices .....	530	The Duty of Self-Reliance .....	536
Gerald Massey: An Appreciation .....	531	'A Gruesome Theory' .....	536
Spiritualist Glossary .....	532	A Seeker after the Marvellous .....	537
Rev. A. Chambers on Spiritual .....	532	Sir O. Lodge on Immortality .....	537
Problems .....	533	Jottings .....	538
Caste in India and Elsewhere .....	534	Memory under Anæsthetics .....	539
		Hell and Infant Damnation .....	539

## NOTES BY THE WAY.

In an exceedingly tender Paper on 'Going down the Valley,' Florence S. Kellogg sets forth the beauty and gladness of it. It was written, she tells us, on a beautiful summer day, while looking out over the little valley, set in its strong frame of hills, and while feeling the peace that brooded over it, with the loveliness and sweetness of God in earth and air and sky. And yet it suggested that going down into the valley which all or most so dread.

What does it all mean? she asks. What is it, this power that we call 'death'? Why has it ever been, why is it, so dreaded? Does not the same Love order it as what we call 'life'? The answer is given in no uncertain tones. Death, she says, is a part of the mighty and comprehensive plan—a part of the splendid harmony of the whole. Therefore it must be a part of evolution, a step out and on, an advance upon earthly fret and care and trouble, a passing into a finer atmosphere, with a finer organism, for a finer life. Following this up she says:—

Is this a thing to fear or to shrink from? Did God mean us to make of it the dreadful thing theology has framed?—the horror that superstition gloats over as a ghoul over its fiendish fancies? Is not the mingling and commingling of life and death everywhere good, and only good? We have only to look deep enough to see the kindly purpose and the tenderness of the Father heart in it all. Then fear will yield to hope, sorrow melt into gladness, and 'the peace that passeth understanding' will fill every heart and life. Ever His plans go on as is best for us each one, ever He is Lord of life, and there is no death anywhere save in seeming. The lower forms die to live again in greater beauty and perfection. The old yields to the new. The soul of man fares on its endless way guided and inspired by the love that knows the end from the beginning, and can make no mistakes. It is all one life, one love everywhere, and that is good—God. If sometimes we stumble by the way, if hope grows dim, and the tears of sorrow and despair blind our eyes so that we cannot see, still He leads us on, still He lifts us up and sets our feet anew in sure, safe places.

As we enter 'the valley and the shadow of death,' we find only peace there. As the earthly shore recedes, the heavenly land stretches fair and beautiful before us. The same power upholds us, the same love leads us on, and the voices of friends in glad greeting are wafted to us. We feel anew the 'touch of a vanished hand' and hear 'the sound of a voice that is still,' as we awake to know 'God is good, and His tender mercy is over all His works,'—over the birth into the heavenly home as over the birth into the earthly home, and love welcomes us there as here.

A clergyman sends us a printed extract from a brother clergyman's discourse on the dangers of Spiritualism. We are grateful to anyone who warns us of danger, and, so far from resenting it, we ask for it and, as a rule, admit it.

But we prefer that the warning should be based on knowledge rather than on ignorance, and that it should have sympathy behind it rather than prejudice or fear.

For instance, when this clergyman says of Spiritualism that 'in the maze of duplicity and credulous superstition that surrounds it the very lines of right and wrong, truth and falsehood, duty and moral treason, vanish from view,' it is our duty to tell him that charity suggests that he is ignorant. If he were not ignorant, we should have to suggest prejudice, if not spite, especially when he goes on to say, with reference to Spiritualism, that 'whatsoever enslaves and enfeebles the mind, confuses the conscience, disinclines for duty, disqualifies for worship, needs no other conviction of falsehood.' Every word of that we deny, and we feel sure that every word was written under a misapprehension.

We ought to know something about Spiritualists, and we say with confidence that as a body of seekers for the true, the beautiful and the good, they are second to none—not even to the Church Congress. Of course, there are misguided goats and black sheep in all communities, and the average of these amongst Spiritualists may possibly be as high as amongst the clergy and the laity of all denominations, but, to tell the truth, without boasting, we do not think it is as high.

As for the leaving 'to scientific men' such inquiries as ours, it is sufficient to say that science is welcome to the field, but not to our exclusion. This clergyman would disqualify us because we are 'emotional' and addicted to 'a depraved curiosity,' but that is thin upbraiding, not solid argument. Any way, we prefer our emotion and curiosity to the conventional scientist's incredulity or scorn.

'The Need of the Nations: An International Parliament' (London: Watts and Co.) is anonymous, but the writer of it would have been honoured by adding his name to the title page. It is essentially a book for the times and is all essence. Would to God every member of the late Hague Conference would read and ponder it!

The writer regards the present stage of International policy as anarchical and the victim of all sorts of posterous old illusions, as, for instance, that huge military establishments make for peace. He holds, on the contrary, that they are a constant menace even when the nation which groans under them desires peace. The soldier's business is war, and overwhelming evidence demonstrates that he loves it and longs for it. *Why not?* It is his profession, and his road to honours and promotion. This writer justly says:—

To win honour or advancement is the officer's natural ambition. How ridiculous, then, to suppose that military men, with courage and ability, can be content to spend their lives in peaceful manœuvring and sham fighting! They may, indeed, be far less eager for bloodshed than the jingo civilians who shout defiance to their country's enemies, without the least intention of exposing their own persons to shot and shell; still, as men with a definite adopted vocation, it is not strange if they welcome opportunities for plying that vocation

in earnest, instead of always pretending to ply it. And in this natural sentiment they have the vociferous and exuberant backing of the flag-waving and prancing patriots.

Patiently, resolutely, calmly, every Spiritualist whose Spiritualism goes down to the root of the matter, must press for the humanising and refining of our International relationships, gradually making that painful and abhorrent which is now so ridiculously and dangerously glorified, and preparing the way for the realising of the Brotherhood, and for the coming of that Kingdom of God which has too long been only an aspiration or a dream.

We have received from 'The Otago Daily Times Company,' Dunedin, a spirited pamphlet, by 'Simeon,' on 'Even the Spirit of Truth, together with Biblical Testimony.' It is somewhat homely in form and expression but is full of shrewd wisdom and racy appeals to the opponents of Spiritualism. It would make an excellent missionary pamphlet for popular use. A great deal is to be learnt from it.

The following, by Margery Browne, from 'The Harbinger of Light,' is well worth repeating. Its very simplicity gives it an unusual charm; but, beneath the simplicity and deeper than the charm, there is in it a great thought:—

#### RESPONSE.

Think not I lie in darkness, hid  
Beneath the coffin lid;  
Nay I can feel, can hear, can see,  
And am with thee.  
I look with thee upon my tomb,  
The flowers in bloom,  
I see the stone, whereon it saith  
'There is no death.'  
I feel the breeze that fans thy brow,  
Thou knowest how  
With my last breath my spirit fled.  
I am not dead.  
I am not dead, yet life to me  
Is life more free,  
More full, more glorious. Time will show  
Thee all I know.  
Yes, time will break thy prison gate:  
For this I wait,  
That we may go forth hand in hand,  
To understand—  
To understand God's wondrous ways,  
The bygone days  
And days that are, and days to be,  
Eternity.

#### SOME PAST BELIEFS.

Creighton's 'History of the Papacy,' in describing the attempt made to unite the Latin and Greek Churches in the year 1438 A.D., during the Papacy of Eugenius IV., has a passage on the meeting of the Conference held at Ferrara, which may be of interest to some of your readers, as showing what strange beliefs have been held by the Christian churches. It is as follows:—

'The Conference began on June 14th. The first question discussed was that of Purgatory, on which the real difference of opinion was not important.

'The Latins held that sins, not repented of during life, are purged away by purgatorial fire, which at the Day of Judgment is succeeded by everlasting fire for the reprobate.

'The Greeks admitted a Purgatory, but of pain and grief, not of fire, which they reserved as the means only of eternal punishment. Also the Greeks maintained that neither the punishment of the wicked nor the joy of the blessed was complete till the general resurrection, seeing that before that time neither could receive their bodies.

'The Latins admitted that the punishment of the wicked could not be perfect till they had received their bodies, but held that the blessed, as souls, enjoy at present perfect happiness in heaven, though on receiving their bodies their happiness would become eternal.'

A. K. VENNING.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 21st,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS H. A. DALLAS,

ON

'HOW THE SPREAD OF SPIRITUALISM IS HINDERED.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—

1907.

Dec. 5.—MR. E. WAKE COOK, on 'Andrew Jackson Davis and "The Harmonical Philosophy."'

Dec. 19.—MISS L. LIND-AF-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

[Particulars of subsequent meetings will be given in due course.]

In accordance with No. XV. of the Articles of Association, the annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

CLAIRVOYANCE.—On Tuesday next, November 12th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On Wednesday next, November 13th, Mr. E. W. Wallis will deliver an address on 'Man: His Growth and Destiny,' at 7 p.m. Admission 1s. Members and Associates free. No tickets required.

PSYCHIC CLASS.—On Thursday next, November 14th, Mrs. E. M. Walter will conduct a class for individual development, at 3.30 p.m., and on alternate Thursdays.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 15th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of general interest to submit to the control.

PSYCHIC EXPERIENCES.—On Monday, November 18th, at 4.30 p.m., Mr. Frederic Thurstan, M.A., will conduct a meeting to collect cases of psychic experience, received through personal or professional mediumship: to discuss the evidential value of such experiences, and to prepare the best cases for publication. Admission 1s.; Members and Associates free. No tickets required.

MEMBERS have the privilege of introducing one friend to the Monday, Wednesday and Friday meetings without payment.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

## GERALD MASSEY: AN APPRECIATION.

BY JAMES ROBERTSON.

A great hero has gone from our physical sight, a man of great reputation and of superb courage. Spiritualism has not had within its ranks any voice or pen of equal weight to that of the poet, Gerald Massey. On the morning of Tuesday, October 29th, the gate opened for him and he entered upon his new pilgrimage. We can scarcely estimate, as yet, the full worth of his great work, but one day the many pearls of wisdom and truth which are scattered throughout his writings will be gathered together, and they will show to the world that the phenomena of Spiritualism contain the sole possible, palpable, natural evidence of a future life that men have, or ever had, to go upon. Spiritualism to him was a sublime revelation which would for ever destroy the fear of death. He felt that it would put a new soul into religion, as any science of religion with the ghost left out was meaningless. 'Modern science,' he said, 'has let loose a deluge of destruction that is fatal to the ignorant beliefs and the false faiths derived from misinterpreted mythology, but it can never efface one single fact or uproot a single reality in Nature. Religion proper commences with, and must include, the idea of, or the desire for, another life. And Spiritualism alone offers the means of establishing it as a fact—Spiritualism *alone* offers a scientific basis for a doctrine of immortality!'

The word duty had to Massey a real meaning, he was the living exponent of Carlyle's thoughts: 'Truth, though the heavens crush me for following her! No falsehood, though a whole celestial Lubberland were the price of apostasy!' Half a century since he shone on the world as one of the most graceful and charming of lyric poets, but he cared not so much for his reputation as a poet as for making clear to humanity that a cable had been laid between the two worlds and that there were intelligent operators at the other end of it who could send us messages in human language. If all Spiritualists had shown one tenth part of his sublime courage our cause would have stood forth much more prominently than it does to-day. What he caught hold of at first he never let go. He heard all the theosophic babbling, and he marvelled at the crass blindness of 'researchers' who discovered nothing. His was real light which helped him to see clearly in many realms.

The story of his life need not be entered upon here. 'He learned in suffering what he taught in song,' and he devoted himself from his youth to championing the cause of the weak, the poor, and those whose lives were made bitter by having to bear heavier burdens than rightfully belonged to them. Many of his brave heart-utterances will yet be treasured in the brighter days which he clearly saw were ahead. His noble ideals and his passionate appeals for justice have never been surpassed. The newspaper notices of the past week have told some parts of the story of Massey's literary life—a life of heroic struggle with little to aid him but the divine promptings that welled up in his being. Every great contemporary felt and admitted his power and depth. Walter Savage Landor said there were thoughts and expressions in his poetry which reminded him of Shakespeare in the best of his sonnets. Carlyle said of his 'In Memoriam,' one of the most sublime spiritual poems, that it was 'heroic.' Ruskin acknowledged his debt of gratitude to Massey for many an encouraging and noble thought, and said that his poems were a helpful and precious gift to the working classes. Matthew Arnold, Thomas Aird, Hugh Miller, and crowds of others alike paid tribute to the earnest and passionate voice which rang out in appeals for justice.

With his knowledge of Spiritualism a new mandate came to Massey, which he obeyed. The evidence which convinced him beyond all doubt that his loved ones who had passed from view could come round about him in his daily life, prompted him to pen his poem entitled 'A Tale of Eternity,' an epitome of spiritual facts, a profound work of genius, replete with passages evidencing spirit action, while the scientific allusions which it contains reveal the master mind of the inspired thinker. The publication of this volume almost destroyed his position

in the realm of letters. The world to-day is more favourably disposed to listen to the psychical than it was then—thanks as much to Massey as to anyone. To openly proclaim one's self a Spiritualist at that time cost something: Robert Chambers was careful to hide his knowledge and never lost position; Massey spoke out boldly and paid the price. He had been for some years one of the most popular of platform speakers, his lecturing engagements each winter numbering seventy or eighty; but the next year, after his Spiritualism had been sounded in the Press, these engagements dropped to seven. Young Men's Christian Associations which had formerly looked upon his poetry as specially religious, now regarded the new voice which came to them as a sinful one, and I have heard him describe, with that fine touch of humour which was one of his marked characteristics, how he got the cold shoulder from old admirers. Then followed his little work, now long out of print, entitled 'Concerning Spiritualism.' This was an extension of an Address which he had delivered in London in July, 1871, at a farewell meeting held in honour of Mrs. Hardinge Britten. How valuable Spiritualism had become to him is shown by some of the fine passages with which the book abounds. Nothing could be more admirable or more truthful than these words:—

'Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cabined, cribbed, confined, living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being, and then suddenly, on some splendid starry night, allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty, which makes you dilate almost large enough in soul to fill the immensity that you see around you.'

Tennyson was an admirer of this little book, and wrote to Massey, saying that he had read it again and again, and had bought copies to give to friends. Over twenty-five years since, when it was my privilege to sit and talk with the poet daily, and take walks with him, I asked him to what book Tennyson had referred, thinking at the time it must be 'The Natural Genesis,' or 'The Book of the Beginnings,' which had just then been published. 'No,' he said, 'it is my little book, "Concerning Spiritualism"; don't you know that all the Tennysons are Spiritualists?' I found out afterwards that Frederick Tennyson, whose poetic reputation was dimmed by that of his great brother, had been a contributor to the 'Spiritual Magazine' and a friend to mediums and workers like the late James Burns.

It was a surprise and a cause of regret to some of Massey's literary friends when, after 1872, he turned his thoughts from poetry to the subject of Egypt and her mysteries. A. B. Grosart, editor of 'Old English Poets,' called it sheer blasphemy against the gift which God Almighty had given him. I well recollect a letter coming from his old friend, John Stewart Blackie, the genial professor of Greek, while I was paying Massey a visit, in which the old philosopher jocularly protested against the poet devoting himself to work that more befitted some learned German. Who could but wonder that a person of such poetic reputation would give a life's devotion to what Dr. Alfred Russel Wallace said, after reading the first two volumes, not a score of people were prepared by their previous education to understand? Massey, however, was content to toil for a future generation; to make a pathway through the forest of ignorance so that others in after years might walk therein. He felt that he had got a key which unlocked many mysteries of the past and would help the world to see the true foundation stones of Hebrew legends and Christian dogmas. 'The half-gods had to go, in order that the whole gods might come.' When he had finished his first two works on Egypt he made a lecturing tour in Australia and America, dealing with such topics as the 'Devil of Darkness,' 'The Historical Jesus and the Mystical Christ,' the 'Coming Religion,' &c. These lectures were afterwards

published in London and found many readers. His 'Coming Religion' contains some remarkably pointed and beautiful affirmations of the value of Spiritualism.

I was privileged to visit Mr. Massey at his home in London during the writing of his last great work. I could not claim to grasp his profound thoughts, but I had the most sincere admiration for his patience and sweetness in endeavouring to make many stellar, solar, and lunar myths clear. The great joy to me, however, was to converse with him regarding the men and women with whom he had mingled during his long career—Thackeray, Browning, George Eliot, and so many others. His poems on Thackeray and Tom Hood had long been amongst my mental treasures. He could tell all about the publication by Thackeray in the 'Cornhill' of Robert Bell's article on Spiritualism, entitled 'Stranger than Fiction'—which article Mr. George Smith, of Smith, Elder and Co., told him had sent down the circulation of that magazine by twenty thousand copies almost at a swoop, thus proving that the price had to be paid for throwing pearls before the unripe and the unready. Of Massey's own Spiritualism I had many glimpses, and of spirits belonging to the far past who came back to him. But he was no believer in depending solely upon spirit aid, or accepting, as authoritative, statements from the other side; he strongly reiterated that he dug all the time for such facts as had been brought to light. If spirits corroborated his gropings, well and good, but he believed that it was man's place to use all the faculties of research with which he had been endowed.

His last great work, entitled 'Ancient Egypt, the Light of the World,' on which he was engrossed for over twenty years, only saw the light of publication on September 30th last, being published by T. Fisher Unwin at two guineas net, and only five hundred copies have been printed. A mere glance at the contents will reveal some of the herculean labours which have been spent on the work. This he considered the crowning epoch of his life; he looked upon it as the one thing which made his life worth living. The prefatory note is most touching; he says: 'It is enough to know that, in despite of many hindrances from straitened circumstances, chronic ailments, and the deepening shadows of encroaching age, my book is printed, and the subject matter that I cared for most is now entrusted to the keeping of John Gutenberg on this my nine and seventieth birthday'—he was born on May 29th, 1828. He said, a short time since, to a friendly visitor, that he had put more of poetry, more of the real spirit of poetry, into these last volumes than into all his verse. After more than thirty years of close study, he satisfactorily evidenced that the Egyptians entertained no doubt about the existence, the persistence, or the personality of the human spirit; that what has latterly been designated telepathy, or the transference of thought, was well known amongst the aboriginal races, and that many simplicities of the early time have now become the mysteries of later ignorance which we cling to as sacred in our current superstition.

Early in October there were no fears expressed that the end of his physical life was near. He had finished his great task, and it was hoped by many that serene days might be his to reap some of the fruits of his labours. On October 9th his daughter wrote to me that her father had expressed the kindly desire that I would write a synopsis of the various sections of his book, which might be made interesting to Spiritualists. The next letter, two weeks later, told of his sufferings, and how Sir Richard Douglas Powell had been called in to consult with the family physician, who could give but little hope. A letter dated October 25th spoke of his not being likely to pass the night. He lingered on, however, until 8.20 a.m. on Tuesday, the 29th, when relief-promotion came and he stepped into the land about which he had so often sung. On earth he had plumbed the void of death, so that he had no misgivings. The future life he knew to be the natural outcome of this; and so departed a great, brave, sincere soul who played his part in the battle of life with clean hands. We are all the poorer for his loss, but all the richer that such a life of courage and hope has been lived. We can say of him, as he said of his friend Tom Hood when the death angel came with the summons:—

'Ever the blind world  
Knows not its Angels of Deliverance  
Till they stand glorified 'twixt earth and heaven.  
It stones the martyr; then, with praying hands,  
Sees the God mount his chariot of fire,  
And calls sweet names, and worships what is spurned.  
'To those who walk beside them, great men seem  
Mere common earth: but distance makes them stars.'

#### SPIRITUALIST GLOSSARY.

**SENSE PERCEPTIONS.**—When we see, hear, feel, or otherwise perceive something external to ourselves by means of our senses, we must distinguish between three factors in the process: (1) the *sense-organs*, which are highly specialised terminals to the nerves; (2) the *brain*, or that part of it which is called the *sensorium*, to which the nerves convey the impressions received through the organs of sense; (3) the real *percipient*, which is not the physical brain, but an immaterial seat of the real self—immaterial, that is, in that it is not composed of visible or tangible matter. It has been called the 'perception body,' but may be regarded as identical with the soul or spirit body, the mode of psychic manifestation of the real spiritual Self. This Self has, through its spirit body, its own mode of perception, whereby it reads the passing images communicated to the sensorium, and perceives for itself things and events which are not visible to the material eye.

**PSYCHIC PERCEPTIONS.**—The powers of the Self, through its spirit body, to acquire knowledge by perceptions other than those of the physical organs, are known as psychic perceptions, and include clairvoyance, clairaudience, psychometry, previsions, discerning of spirits, &c. These powers, which are developed in persons known as psychics, sensitives, clairvoyants, psychometrists, &c., are probably the same faculties which are used normally by the spirit or soul after its liberation from the body; they are frequently partially manifested immediately before decease, when a dying person sees his departed friends, and are apparently also occasionally active in dreams. A peculiar form of psychic perception has been known to occur when persons have been at the point of death, or considered as dead, even though they have ultimately recovered; this is known as being 'out of the body,' when the spirit, in the spirit body, acts and travels as though freed from the physical body, and has remarkable experiences on the confines of the spirit world. In this case the Self, with its own non-physical senses, often sees its physical body as though from outside, together with the persons in the room, and hears what they are saying. Similar experiences have also occurred to persons under anaesthetics: they have either witnessed what was being done to the physical body, or have found themselves in other surroundings, earthly or spiritual.

**DREAMS.**—The subject of remarkable and veridical or premonitory dreams has been much discussed, and there would appear to be two kinds of dreams; the one arising from a reminiscence of past events or from some stimulus operating at the time, and therefore connected with the normal action of the memory and senses; the other due to true psychic perceptions, which are, as it were, reflected in the sensorium and are referred to the usual sense channels, so that a person appears to see and hear things which are not really occurring within the range of his senses. Almost all the psychic phenomena of clairvoyance, clairaudience, prevision, &c., may occur in dreams, and the only logical conclusion is that they are really psychic perceptions which are communicated to the normal consciousness on waking. It is probable that this activity of the psychic perceptions during sleep is not confined to the few perceptions we remember, often confusedly and fragmentarily, on waking, and there are cases which suggest that the activity of the spiritual Self is at least as great during sleep as while we are awake.

S. F.

**STREATHAM.**—'F. T.' who resides at Streatham, has openings in a private circle for two sitters who possess some form of mediumistic power, or spiritual gift. Letters may be sent to 'F. T.' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

## REV. A. CHAMBERS ON SPIRITUAL PROBLEMS.

When a clergyman of the Church of England takes a right and reasonable view of Spiritualism, he usually becomes one of its most active and enthusiastic supporters. The Rev. Arthur Chambers, Vicar of Brockenhurst, Hants, and author of 'Our Life After Death,' 'Man and the Spiritual World,' and 'Thoughts of the Spiritual,' has felt himself compelled, as the only way of dealing adequately with the numerous inquiries he has received, to publish fully detailed replies to selected letters in the form of a book entitled 'Problems of the Spiritual.' \*

On the very first page, in answer to a request for explanation of a death-bed vision of deceased persons, Mr. Chambers states emphatically that he believes that 'persons can, after death, be objectively present, and possess the power, under certain conditions, of manifesting themselves to those living in the earth-life'; and he regards the fact as being attested alike by popular traditional belief, by religion, and by psychological research. He explains such occurrences by saying:—

'Death removes from us the restrictions of the physical. By it the body of our spirit self is brought into adjustment, and is made capable of functioning in an environment where the possibilities of spiritual seeing and hearing surpass the possibilities of the physical. After death the conditions of being become altered; then we live and move in the domain of the etheric, and the horizon of perception, of observation, and inherent power becomes enormous. . . . In the case of the mother who declared, just before she died, that she saw and recognised departed ones, we believe that there was a quickening, an opening, of the faculties of her interior spirit body, by which she was made capable of perceiving the presence of those dear ones who had been drawn to the death-chamber by the magnetic power of love.'

Mr. Chambers accepts materialisations as genuine, and explains that they are formed by 'taking the aura, which is matter in a fluid condition, as it exhales from the physical bodies of persons, and consolidating and constructing this around the spirit self in such a way as to form a temporary physical encasement, appreciable by the eyes and the touch.' On the question of fraud, he says that 'falsehood has been constantly associated with truth, and while it has damaged the cause of truth it has constituted no real objection against the truth itself.' Therefore he holds that trickery and imposture may have damaged Spiritualism in the eyes of the indiscriminating observer, but not in the minds of cultured and enlightened persons. 'The wise man is he who seeks for the truth and is not misled by any falsehood he may detect in company with it, but discriminates between the two and separates the true from the false.'

The prohibition of spirit communication among the Israelites is regarded by Mr. Chambers as having been given for temporary reasons, and as forming an acknowledgment that such communication could really be effected; it would be foolish, because unnecessary, to tell men that they *must* not pass an impassable barrier. Nor are we to suppose that such a barrier is 'impassable for all the good, but passable for the crew of evil.' Since the time of Moses man has enlarged his conceptions and received the idea of 'the *consolidarity* of God's universe—that no part of it is detached from any other part.' We have therefore a duty to perform which is not confined to this side of life, we are 'able to help our fellow creatures in the Other World,' and we may pray for all of them; 'influences for good and evil are streaming in from the Spiritual to the Physical, and *vice versa*.' As to confused, contradictory, and deceitful communications, Mr. Chambers gives the same answer that we have so often repeated in 'LIGHT': that the ignorant, silly, and mischievous, when they pass over, do not at once become wise, sober, and helpful 'saints.' The good or harm derived from attending séances depends on the character of the sitters, because 'like attracts like.'

The problem of relationships in the next world is carefully considered, and Mr. Chambers holds that 'the relationship which has maintained mutual love and sympathy and has caused the spiritual force of the one being to energise towards the other, will not cease to exist with dissociation from the physical. If it be founded on the spiritual within us, its continuance is assured.' 'Each of two spiritually married souls will be more closely allied to the other than either can be to any other spirit'; 'the earthly sense of marriage will have been obliterated, but the connection of soul with soul will remain'; whereas, 'in a world of spiritual reality, the wedded couple of earth, unlinked in spirit, may find themselves in divergent spheres of life and interest.' This thought receives further expansion in another chapter; though there may be communication between spirits in different spheres or planes of advancement, 'a perfect union—an accord of mind and heart, a mutual participation in the higher experiences of spirit life—can only exist when *both* shall have become adjusted to exalted environment.' We might add that when there is this soul-accord between two persons, it may be inferred that they will not find themselves on different planes in the after life. In any case Mr. Chambers clearly states his reasons for believing that 'the difference in the planes of life and experience of the departed constitutes no obstacle to reunion,' and may even be a strong incentive to those on the lower plane to rise to the level of the higher.

The latter portion of the book is devoted to the religious aspect of the problem, and Mr. Chambers holds, among other things, that in the final consummation '*all* shall become in Christ by new birth'; that salvation will, in the end of all things, embrace the entire human race; and that there is no warrant in the text of the Gospels for a belief in eternal or everlasting punishment. The fire of the next world is purgatorial; in one text the words 'everlasting punishment' should be rendered 'age-long pruning.' There are, he remarks, other Greek words which can be used, and are used in the New Testament, when it is desired to convey the idea of absolute endlessness. The 'æonial' teaching is summed up by Mr. Chambers as the expectation of '*the Æon of the æons*'—'a particular Æon, the great Æon, the consummating Age of all the ages, the Age whose closing shall see the fulfilment of God's "Purpose of the æons" (Eph. iii., 11), viz., "the Restitution of all things." It will be an Æon of blessedness and of perfected being and life.' Death and pruning will come to an end, and the last 'lost' and 'dead' beings will have been found and made alive unto God. Life will never come to an end, for the 'Æon of the æons' will merge itself into Eternity.

Many other questions are brought forward and lucidly explained in this helpful book by an enlightened writer. As we have shown, the subjects treated range from clairvoyant visions and spirit communications to the ultimate problems of the final destiny of divinised man, and with one reservation, as regards the lack, in the closing chapter, of psychological distinction between Jesus, and the Christ speaking in and through Jesus, we commend the book to the consideration of those who wish to be assured that an earnest, thoughtful, and conscientious Churchman can regard Spiritualism as an expression of Christian teaching in its highest form, apart from dogmatic accretions and the adoption by the Western Church of 'a restricted view of God's purpose' in the final consummation.

AN echo of the Bacon-Shakespeare controversy found its way into our columns recently, and we have since seen it stated that a Willesden schoolmaster attributes Shakespeare's works to Henry Wriothesley, Earl of Southampton. Gerald Massey held very strong views on this subject, and in a lecture at Cavendish Rooms, in 1888, he denounced the 'ridiculous claims of the Baconites' as a 'craze,' and Mr. Donnelly's 'cryptogram' as 'a lame invention.' He considered that it was conclusively proved that Shakespeare wrote the Sonnets, and that the same hand wrote the plays. In his view, Bacon 'sucked Shakespeare's brain,' and afterwards prosified the latter's thoughts in his Essays. In other words, 'the *extract* of Shakespeare was the *essence* of Bacon.' The two authors, Mr. Massey held, were essentially different, holding opposite opinions on many subjects, and neither could have written the works of the other.

\* 'Problems of the Spiritual.' By the REV. A. CHAMBERS. London: Charles Taylor, 22 and 23, Warwick-lane, E.C. Price 3s. 6d. net.



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### CASTE IN INDIA AND ELSEWHERE.

Mr. Oman's new work, lately noticed by us, is strong in its careful study of Caste in India. The following section-subjects will indicate how wide is his survey of the vast field: 'The more obvious features of the present-day Caste system'; 'The Origin of the Caste system as explained by the Pandits'; 'The existing Hindu Caste system contrasted with the theoretical system of the old books'; 'Caste outside the Hindu system'; 'An attempt to throw some light on the Genesis and Evolution of the Hindu Caste system'; 'Caste considered with respect to its political and economic aspects and its probable future.'

That the Hindu Caste system is very ancient is evident, but its origin is not by any means as clear, though Mr. Oman's speculation is probably correct. He traces it to a very simple cause,—the selfishness of human nature and the special selfishness of conquerors and priests: the joy of swagger and the love of power. It is highly probable that the old Aryan invaders brought with them very much that was afterwards developed as Hinduism, especially in relation to Caste, which they arranged in the following quite natural order: Hereditary priest; warrior; wealth-winner; serf; and it is not difficult to understand how, in time, these enforced distinctions took on the hue of natural differences, or even of religious requirements: so easily is poor humanity by itself befooled.

The Brahmans, as the educated custodians of Religion, took good care to have it so, and the Vedas were doctored to meet the physicians' need. These Vedas declare that the Brahmans (priests and legislators) proceeded from the mouth of the Creator; the Kshatriyas (rulers and fighters) from His arms; the Vaisyas (merchants and tillers of the soil) from His thighs, and the Sudras (artisans, serfs and domestics) from His feet. In the Kriyā-yoga-Sāra of the Padma Purana, says Mr. Oman, it is written that a good man who bows to a Brahman, worshipping him as Vishnu, is blessed with long life, sons, fame and wealth. The bearer of a drop of water which has been in contact with a Brahman's foot has all the sins of his body thereby destroyed. This is perhaps why pariahs have often to stand for hours at a ferry before getting a chance to pass over without a Brahman in the boat, and why a

poor woman who dared to go over with one got thrashed with his slipper.

But the original four classes have, it appears, swollen to 2,378 according to the latest census. A certain Report gives a table of degrees of Caste sanctity or infection. Thus a Nāyar can pollute a man of a higher caste only by touching him, but the group that includes masons, blacksmiths, &c., pollute at 24 feet; others at 36 feet, and so on, until we come to the Pariahs, wretches who eat beef when they can get it, and pollute at 64 feet distance. This may help to explain the sub-divisions of caste from 4 to 2,378.

The strongest link in this chain of Caste, in Mr. Oman's opinion, is the prescribed nuptial laws. 'The *jus connubii* of each Caste is very rigid, and any breach of it is a most serious offence. Two rules which hold good generally throughout the Caste system are that marriages may be contracted only between members of the same caste; but that such alliances may not be made within one family.' This is a matter of extreme difficulty, and possibly has led to some of the Caste sub-divisions which disgust the orthodox and bother the Census man. But it is an ill wind which blows no one any good: and, in this particular case, the marriage laws of Caste have blown into the field the marriage-broker (known also in Jewry) whose knowledge of the genealogy of Hindu families, their means, and their eligible unwedded offspring, says Mr. Oman, is at the service of anxious parents.

There is, however, a loosening, though not in relation to marriages. It is still possible to say, as one Indian has said, 'The Hindu or Mahomedan father is not yet born who would consent to bestow his daughter upon even the son of an English peer, who, in spite of an uninterrupted descent from Norman brigands, is only a *mlechha* or a Kafir carrying pollution in his touch.' But in other ways there is a loosening, and it is inevitable. The British Government ignores Caste all it can: so do railways and prisons and hospitals; and so do colleges and boarding houses connected with them. Crossing the sea, too, washes away much: so does crossing forward and backward to the bank. 'As the British Government has honours only for the well-to-do,' says Mr. Oman, slyly, 'a desire for the possession of wealth is assuming a larger and larger place in the Indian mind, . . . and it may be safely predicted that respect for poverty and Brahma Vidya amongst this people will rapidly disappear, as, stimulated by Western example, the worship of Mammon takes a stronger hold upon them.' Cunning contrivances are invented for securing condonings and absolutions; and, in these, money plays a part. It is reported of a Bengali millionaire that when Caste was mentioned, he said that Caste was in his iron chest. So is the old order changing, and bringing nearer with it, thinks Mr. Oman, the advent of a united India and the possible weakening of British Rule.

But now as to this system of Caste which seems so shocking to the average Englishman, have we not at home the data for understanding it? What does the average Englishman think of the Lombard-street banker who marries his cook? or of Lady Marygold who marries her footman? or, for the matter of that, what does he think when it is suggested that a mill girl should take walks, visit and sit on social committees, with his adorable Matilda Jane? What does the Natal 'gentleman' do or say when some iconoclastic reformer suggests that a coloured man, though a fellow 'British subject,' should be at least allowed to leave the gutter and use the sidewalk? Ah, yes! Caste is very human: but it belongs to the snarling animal stage in us, and, with the triumph of the spirit, it will go.

## GERALD MASSEY: POET AND REFORMER.

Gerald Massey, to whose decease on October 29th we briefly alluded in our last issue, was one of the most striking examples, even in an age in which merit can often obtain recognition, of a man born in the most humble circumstances, and with no regular education, rising to a high place among the thinkers of his time. Mr. Massey was born on May 29th, 1828, and was therefore in his eightieth year. His father was a bargeman of Tring, Hertfordshire, who could neither read nor write, and whose earnings, on which to keep a family of twelve or thirteen children, did not amount to more than ten shillings a week, even when at work. His mother, however, earned what she could, and saw that the children learned to read and write. Under such circumstances it is no wonder that Mr. Massey said: 'I never knew what childhood meant. I had no childhood. Ever since I can remember I have had the aching fear of want throbbing through my brain. The currents of my life were poisoned, and few, methinks, would pass unscathed through the scenes and circumstances in which I have lived; none, if they were as curious and precocious as I was.' At eight years of age he was sent to a silk factory, to work from five a.m. to half past six p.m. Eventually, being set to straw-plaiting in a swamp, he contracted fever and ague, and the reading of a few books—the Bible, 'The Pilgrim's Progress,' and 'Robinson Crusoe'—first turned his mind in the direction of a literary career. We mention these somewhat sordid details because they add to the esteem in which such a character must be held.

As a youth Gerald Massey was always hanging about the second-hand bookstalls, and he wrote a poem on 'Hope' when he was utterly hopeless. When a young man of nineteen his 'Poems and Chansons' were published by subscription at Tring, and at twenty he edited a paper for working men called 'The Spirit of Freedom,' and thus struck the keynote of his career. This was at the time of the French Revolution of 1848, an event which did much to arouse in him the spirit of vehement rebellion against the constrained social circumstances of his early life, and at the same time the hope of ultimate freedom by strenuous effort.

Joining the Christian Socialists about 1850, and coming into connection with Frederick Denison Maurice, he became one of the secretaries of the movement; about this time he published 'Voices of Freedom and Lyrics of Love,' and four years later 'The Ballad of Babe Christabel,' which won him many admirers, including the late Lord Tennyson.

Such of his poems as had more than a temporary interest were collected into two volumes entitled 'My Lyrical Life,' published in 1889; these poems, as was said in the review which appeared in 'LIGHT' at the time, show him as 'the clear-seeing, spirit-discerning, God-loving man, witnessing to truths which the world is in sore danger of overlooking, and testifying to the fact of the Divine Fatherhood, the recognition of which, by evoking in us the spirit of sonship, can alone make us free.' In fact, as these poems show, Mr. Massey had become a convinced and ardent Spiritualist, and as early as 1852 he was lecturing on Spiritualism among the Secularists and others. In 1872 he gave a series of four lectures in St. George's Hall, at the invitation of an influential committee comprising some of the best known psychical investigators of the time; in the first of which he detailed some of his own experiences from the

time when, twenty-two years before, he had seen the lady who afterwards became his wife, a relative of the Rev. Jabez Burns, read clairvoyantly words which were covered by his fingers. Since then, as he stated in his lecture, he had seen her read in this manner hundreds of times and convince hundreds of people, who had been prepared for the acceptance of Spiritualism by what they saw of her clairvoyance.

During his work on behalf of Spiritualism, Mr. Massey delivered numerous lectures, and when these did not directly bear on the subject, he often skilfully inserted a good deal of Spiritualism into them. He also made a short statement before the Dialectical Society, which does not figure in their report, but it is recorded in 'The Spiritual Magazine' for January, 1870. In this statement he says that he always tested phenomena with severity and scepticism, and he makes allusion to another branch of his restless and varied activity, namely, in regard to Shakespeare's poems, on which he also wrote, in 1872, an elaborate work entitled 'The Secret Drama of Shakespeare's Sonnets,' and he lectured on this subject at Cavendish Rooms in 1888.

In 1881 the publication of 'A Book of the Beginnings,' followed in 1883 by 'The Natural Genesis,' presented to the world the earlier results of his laborious researches into the origins of religion, a subject at which he has worked steadily ever since, and as to which he gave forth his matured views only a month before his decease, in his latest work, 'Ancient Egypt: The Light of the World.' The substance of the earlier works was embodied in lectures, which were privately printed in 1887, and are in the library of the London Spiritualist Alliance. In these, as stated in a review in 'LIGHT,' he 'enforced the grand truth which is almost peculiar to our own faith, to which, indeed, the teaching of Spiritualism first gave prominence, viz., that man makes his own future, and goes to his own place hereafter, the being he has made himself here, his true self unchanged, with his passions and his greeds, only without means of directly gratifying them,' and he draws a graphic picture of the future state, 'fraught with a lesson more powerful than a lifetime of sermons.'

Like many of the brave pioneers of our movement, Gerald Massey

was made to suffer for his adherence to Spiritualism, and, as he says in the preface to his valuable little book, 'Concerning Spiritualism,' his sanity was called in question by the critics when he published his spiritualistic poem called 'A Tale of Eternity,' but he never hesitated to avow his knowledge nor trimmed his sails to catch the breeze of public favour.

He laboured faithfully to the end, anxious that his life might be spared so that he might complete the great work to which he had almost exclusively devoted the last twenty years of his strenuous life. Fortunately he lived to see his task successfully accomplished. What a happy ending to his labour and his earth-life experiences! It is finished—his book completed and given to the world and he himself gone to his spirit home, there to learn more of the truth regarding man's spiritual nature and its evolution, which he so ardently endeavoured to discover and explain.

The mortal form of Mr. Massey was interred at the Old Southgate Cemetery on Monday last, at 2 p.m., in the presence of a small company of relatives and intimate friends. The coffin was taken at once to the grave, and after it had been lowered a gentleman, who desired to be unnamed, gave a



MR. GERALD MASSEY.

*(An Early Portrait.)*

short Address. He spoke with much feeling of Mr. Massey's lovable nature, his simplicity, sincerity, and high ideals; of his ardent efforts on behalf of the people and in the cause of truth as it appealed to him. Mr. Massey, he said, had always followed what he felt to be the path of duty, regardless of consequences, and although, as he himself used to say, he was sometimes in a minority of one, yet he never lost heart, but laboured on and on, confident as to what the verdict on his life work would ultimately be, both in this world and in the hereafter. Sympathetic and hopeful, he had a firm conviction that this life was but a preparation for a larger sphere of usefulness to follow after physical death.

It was fitting, said the speaker, that he who had reached the ripe autumn of his life should fall by the way just as the beautiful autumn tints were on the trees and the leaves were falling to the earth. He had been glad to live and to work according to his lights—and they had been clear lights to him—and he was glad to die, feeling assured that he would awaken to fuller and more active life.

The name-plate on the coffin bore the inscription: 'Gerald Massey, born May 29th, 1828, re-born October 29th, 1907.' Among the many beautiful floral emblems contributed by Mr. Massey's relatives and friends, we noticed wreaths from Mr. Andrew Glendinning, Mr. Archie Glendinning, and Mr. and Mrs. William Tebb. The wreath from Mr. Andrew Glendinning bore the touching inscription: 'Earth is poorer and Heaven is the richer by the transition of Gerald Massey.'

#### THE DUTY OF SELF-RELIANCE.

Mr. James Coates' new book on 'Self-Reliance,' or, as he expands the subject in a sub-title: 'Practical Studies in Personal Magnetism, Will-Power and Success, through Self-Help, or Auto-Suggestion,'\* should prove helpful to many who feel themselves lacking in the power to 'get on' or make their way in the world. Self-reliance, Mr. Coates tells us, is a quality implanted in us for our advancement in life; by its rightful exercise we progress; by its excess we become arrogant and tyrannical, with an undue estimate of our own importance. In its true form it means

'reliance on one's own powers—independence, self-confidence, dignity, self-sufficiency, and readiness to assume responsibility. It is not only the spirit of independence, but it is the possession of dependence on one's self, faith and confidence in the powers within—the divine or spiritual self, which is the real man—and in the subconscious forces, by which the processes of life and all mentation are carried on. It is therefore the force of character by which you do things after you have decided upon your line of action.'

Self-reliance does not waste time in boasting or dreaming, but it 'gets up and does.' It faces the difficulties of life and overcomes them. Mr. Coates considers that self-reliance depends on the harmonious working of several distinct primary factors of the mind. Physical health is necessary, and such mental faculties as self-esteem, firmness and courage, together with a less definable psychical quality which may be termed faith in self. By 'faith in self' Mr. Coates means partly confidence born of experience, as when we know that we have succeeded in other matters which at first seemed difficult, and partly 'a growth based on a wider and more comprehensive knowledge of ourselves, from reflection on and introspection of the possibilities of our moral and spiritual nature, and our relation to the Source of all Power.' Faith in self is 'not

derogatory to the Supreme,' but is the means of getting at the best within the limits and possibilities of our constitution. It is therefore faith in the powers implanted in us, and the means of turning them to the best advantage as stewards of a trust committed to our care. Mr. Coates says:—

'When you realise truly your relation to the Over-Soul—to your own spiritual Self and psychic powers—and to the fact that there can be no existence apart from the Infinite Source of all good, power, and perfection, and that all are governed by immutable laws which ever work for good, growth, progress and development, it is yours to advance and make the best of life, sustained by the conviction that if you put forth, persistently and deliberately, all your known powers you will develop them, and bring more fully into play your subconscious forces and latent potentialities, and also demand, from the unseen and the hidden sources of being, greater power still to make progress in life. We are created for a wise purpose, and have a right to demand the good; and one form that demand takes is to honour the good within and live up to it.'

Mr. Coates expands these fundamental principles in chapters devoted to personal magnetism and self-culture; success and its attainment; how to cultivate will-power; the will and its development; defects of will and how to cure them; moderation the key to self-control and health; concentration, order, and punctuality; and he explains the nature and application of suggestion and self-suggestion, showing how they may be used for combating and conquering insomnia, nervous timidity, shyness, &c., and cultivating the more positive qualities. We are encouraged to learn from 'the double within us, which is wiser than we': in other words, to cultivate the active influence of the Higher Self. At the end, a brief section is devoted to telepathy, or the influence of minds on other minds at a distance, in which it is wisely held that we should put ourselves in the other person's place, and suggest rather than command, create favourable impressions, break down obstacles, subdue antagonisms, and promote good feeling all round. These practical suggestions and instructions should be carefully studied by all who are seeking to help themselves to serve humanity.

#### 'A GRUESOME THEORY.'

Mr. William Archer, writing in 'The Morning Leader' on Saturday last with reference to the articles in the 'Westminster Gazette' on 'Occultism and Common-Sense,' suggested the newest, and to our thinking the most absurd, telepathic theory yet made public. Briefly it is this. He suggests that as psychical phenomena 'are caused, or accompanied, by molecular changes' in the substance of the brain, and as it is probable that such molecular changes do not cease at death, any more than they do in sleep—at any rate not for some time—and further, as 'phantasms of the dead' occur most frequently at or soon after death, it is probable that what are called 'phantasms of the dead,' or some of them, may be the result of the unconscious cerebration which goes on in the brain *in the grave*. He says: 'Neither will nor consciousness is essential to telepathic influence in life, so that the cessation of consciousness and will at death in no way tells against this theory.' Mr. Archer thinks that his horrible theory 'is less horrible than the theory of conscious existence in the ineffectual ghosts of whom we read.' There is no law against intellectual gymnastics or speculative cobweb spinning, and such exercises, no doubt, amuse people who have vivid imaginations, but this 'gruesome theory' of Mr. Archer's is surely 'telepathy run mad'! We hardly know whether he is merely poking fun at those who stretch telepathy to cover all kinds of occult experiences—or whether he expects his theory to be taken seriously; it may be 'occult,' it certainly is not 'common-sense.'

\* London: L. N. Fowler and Co., price 5s. net.



## A SEEKER AFTER THE MARVELLOUS.\*

In a striking preface to his remarkable volume of short stories, entitled 'Le Chercheur de Merveilleux,' which, having attracted considerable attention in France is already in a fifth edition and is being translated for an English publishing house, Monsieur Jean Joseph-Renaud declares himself a convinced occultist, and bears testimony to several personal hyperphysical experiences. He gives an instance of how a girl saw in a crystal the murder of her brother, a French officer, by the Pavillons Noirs (the Tongkingese rebels) two months before the news of this occurrence reached Paris. He admits having found himself in communication with the spirits of murdered persons when, as a journalist, he has lingered on the scene of the murders, and holds it true that the astral body of a murdered person remains for some considerable time in the neighbourhood of the place of the crime which set it free. He has had actual and inexplicable experiences in haunted houses, and relates how once a friend and himself came upon a ruined chapel in an old park in Poitou, and one night heard High Mass being sung behind the tottering walls. He says: 'We could see the lights of the celebration, and we could hear the chants, and we could distinguish the voices of men, and women, and children, the harmonium, and the Latin words.' Then, when they tried to peep through the windows into the chapel, everything vanished. The experience repeated itself frequently.

Monsieur Renaud's belief in the occurrence of supernatural manifestations is peculiarly interesting, because there are perhaps few men, especially in France, who lead the physical life more fully than he does, who are more active, or who enjoy more vigorous health of nerve and muscle. His name may, perhaps, be familiar to some readers as the champion gentleman fencer of France, who, at the International Tournament held in Monte Carlo in the spring of this year, defeated all comers and carried off the Grand Prize. Monsieur Renaud is also a skilled boxer, a wrestler, an adept in jiu-jitsu, a noted athlete, a man of keen brain, quick eye and iron nerves and muscles. It would be impossible to conceive in him any of those morbid psychological conditions in which the ignorant profess to find an explanation of the witnessing of certain psychical phenomena by persons whose absolute good faith and credibility cannot be impugned.

It is a noteworthy fact that Monsieur Renaud's book has been eagerly read in Paris. It seems to have provided the Parisians, who are ever hungering after the *aliquid novi* in sensations, with novel emotions of fear. On his title-page the author quotes from Poe's 'Eros and Charmion': 'He oppressed us by the terrible novelty of the emotion,' and it seems to have been his aim to produce upon his readers exactly that impression. He does not attempt to explain the occurrences which he relates. In 'Le Violon de l'Enlize' we are told of the sounds of fiddling which assail the ear of a belated wanderer over the Mont St. Michel sands, said to proceed from the violin of a strolling player who was engulfed in the quicksands, and which portend death to the person who hears them. In 'L'Hallucinée' there is the very poignant confession of a patient under hypnotic influence who relates the events which drove her mad. This woman's husband was murdered one night, while he was away from home. His wife heard him call her just at the time of his death-struggle and saw him appear, wounded and bleeding, in the quiet parlour in which she was sitting with her parents, who noticed nothing. It transpired that the unfortunate man had called his wife 'Jeanne' several times after he had been shot, and here we have a repetition of that famous incident in 'Jane Eyre,' which Charlotte Brontë described because, as she said, 'it was true'—the scene where Jane hears Rochester calling her. Afterwards the Jeanne of Monsieur Renaud's story writes with planchette in her husband's handwriting and later on sees him appear to her every evening in the looking-glass. In 'Fatima' we have a study of 'exteriorisation'—the

exteriorisation of a malicious woman, who delights in homicide. In 'Epouvantes' the unreasoning nature of fear is well described and analysed.

It is not surprising that Monsieur Renaud's book has achieved much popularity in France, for the French have long realised, what in many quarters in bigoted England is still denied, the reality of psychical phenomena and the existence of a spirit world which envelops our physical life.

IRENE OSGOOD.

## SIR OLIVER LODGE ON IMMORTALITY.

Sir Oliver Lodge, speaking on October 29th at the Memorial Hall on 'The Immortality of the Soul,' is reported by the 'Daily News' to have said that

'the first simple and important truth that must be insisted on was that there was nothing immortal or persistent about the body except the material atoms of which it was composed. Any notion that these same atoms would at some future date be re-collected and united with the dissociated and immaterial portion, so as to constitute once more the complete man as he appeared here on earth, and who is thereafter to last for ever—any notion of that sort, though most unfortunately believed, or at least taught by one great branch of the Christian Church, was a pagan superstition.

'It was clear that Christianity emphasised the material aspect of religion, and its belief in some sort of bodily resurrection was based on the idea that every real existence must have a double aspect—not spiritual alone, nor material alone, but in some way both. Hence it supplemented the mere survival of a discarnate spirit, a homeless wanderer or melancholy ghost, with the warm and comfortable clothing of something that may be legitimately spoken of as a "body." The controlling entity we called life, soul, and various names, but we did not know what it was.

'Common-sense rebelled against its being "nothing," nor had any genuine science presumed to declare that it was a purely imaginary nonentity. The soul was that controlling and guiding principle responsible for our personal expression and for the construction of the body under the restrictions of physical condition and ancestry. It was the seat of the intellect, the emotion, and the will, and was the storehouse of all our experience. The body was its instrument or organ, enabling it to receive and to convey physical impressions, and to affect and be affected by matter and energy.'

Sir Oliver Lodge's exposition of the difference between soul and body, in the main clear and reasonable, needs some further elucidation by a more precise notion of the state of the 'discarnate spirit.' We hold that it is neither a 'homeless wanderer' nor a 'melancholy ghost' when deprived of the 'warm and comfortable clothing' of the material body. It is clothed in a spirit body of its own, as compared with which our present body is chilly and comfortless—especially in November. The spirit is the real controlling entity; the soul or spirit-body is its means of expression and manifestation in the after-life, and through that body it also expresses and manifests itself in its outer casing of the material body, adapted to the conditions of life on earth.

It would appear, however, that Sir Oliver recognises this fact, and that the ambiguity lies rather in the report than in his words, for in a speech at Cheltenham College on the 1st inst., also reported by the 'Daily News,' he defined the 'Communion of Saints' as the fellowship of all beings who help and love each other. Friendship and faculty, he said, survived bodily death, and affection could bridge the chasm. Death was but a natural step of transition from a more to a less material stage of existence, and should neither be hastened nor feared. We have been in some doubt as to the extent of Sir Oliver Lodge's acceptance of our teaching, for he has always been carefully guarded in his utterances, but this, at least, is excellent Spiritualism, with no uncertain sound.

If one *must* have a creed there is little fault to be found with the following: 'I believe the best that I can think, being fully persuaded that if this be not true, it is only because the truth surpasses my present power of perception: I hope the best I can conceive, being confident that if my hopes shall not be fulfilled, it is because the reality transcends the highest flight of my imagination.'

\* 'Le Chercheur de Merveilleux.' By JEAN JOSEPH-RENAUD. Calmann-Lévy, Paris. Price 3 francs 50 cents.

## JOTTINGS.

Elsewhere in this issue we have reproduced a photograph of Mr. Gerald Massey which was taken when he was in the prime of his life. We prefer to remember him as he was then, rather than as he was just before he passed over. The portraits which have appeared in the newspapers scarcely convey any idea of what the grand old man was like when he was at his best.

Owing to his retirement from public life the present generation of Spiritualists hardly know Gerald Massey, save by name, yet he was for many years a fearless and outspoken advocate of the facts and principles of Spiritualism. A born fighter, he did not fear the conflict, nor the consequences to himself (which, however, were very serious) of his devotion to the unpopular cause. It was sufficient for him that Spiritualism was true and that he knew it to be a truth which would lift the pall of death, wipe away the tears of the bereaved, and give comfort, hope, and inspiration to the sad and weary. The writer of the obituary notice in the 'Daily News' somewhat stupidly spoke of him as having become involved in the mazes of Spiritualism and mesmerism and psychical subjects generally. The fact is, Gerald Massey was a shrewd, level-headed observer and was never 'involved,' nor did he find any 'maze' in mesmerism or Spiritualism. He was one of the most lucid thinkers, and cut his way through all sorts of sophistries, and he said before the Dialectical Society's committee that he always tested spiritualistic phenomena 'with severity and scepticism.'

The 'Candid Inquirer,' whose articles on 'Occultism and Common-Sense' are appearing in the 'Westminster Gazette,' has now entered upon the portion of the subject which more directly concerns Spiritualism. Dealing, in his seventh article, on November 4th, with 'mediumistic phenomena,' he refers to the many scientific and other eminent men who have investigated the physical phenomena of mediumship, and specially dwells on the wonderful manifestations which occurred in the presence of Mr. D. D. Home and the Rev. W. Stainton Moses. He mentions Mr. Podmore's surmises with regard to possible means of simulating Home's results, but remarks that 'suggesting an explanation of an event does not prove that it so occurred'; while after quoting Mr. Stainton Moses' own account of a luminous appearance, he concludes by saying: 'Such candour disarms us; can there be any ground for the theory that here was a case of self-deception on a large scale? Or is there yet an alternative explanation? We shall see.'

From a report published in a Johannesburg daily paper we learn that Mrs. Place-Veary met with an enthusiastic reception when lecturing at the South African College of Music in that city. She maintained that Spiritualism was no illusion, but could be proved through its facts; and many others present were convinced that man existed consciously after the change called death, which was really a birth into a higher life. Mrs. Place-Veary's exposition was heartily applauded by a large audience, and she gave ten descriptions of spirit forms, nine of which were recognised, the remaining one being for a gentleman who apparently did not understand English, and so could not respond. Mr. G. M. Horne, Hon. Sec. of the Johannesburg Society of Spiritualists, presided, and appropriately introduced Mrs. Place-Veary as having met with great success wherever she had lectured.

We recently quoted a curious will, expressing belief in the resurrection of the physical body; the 'Daily Mail' refers to a remarkable testamentary disposition by a grocer who died in 1724, in which he made a singular stipulation: 'As to my body, I commit it to the west end of my hovel, to be decently laid there upon a floor erected by my executors, upon the wall, for the same purpose, nothing doubting but that at the General Resurrection I shall receive the same again by the Almighty Power of God.' He devised his whole estate to one of his brothers, but if the latter failed to carry out the testator's wishes concerning the disposal of his body, his property was to pass to another brother. This eccentric condition was 'Horner's Weekly,' from which the account was taken by the 'Daily Mail' was duly carried out, and an illustration was given showing the coffin resting on a specially constructed platform in the roof of the barn, where it can still be seen. We wonder whether the barn and coffin, now 183 years old, were expected to last until the General Resurrection!

Speaking at Fulham last week, the Rev. R. J. Campbell explained that he had been driven to Socialism by the sheer weight of the Gospel which he preached. He regarded it as 'government of the people, by the people, for the people,' and claimed that it was 'the ideal with which the Christian started.' 'Thy will be done on earth' showed that for the same purpose primitive Christianity and modern Socialism were so near akin that they could be regarded as the same movement. Socialism had already proved a great force in the direction of international brotherhood and would be a great 'combine' for the good of all. We, too, claim that Spiritualism is a revival of primitive Christianity, and that it also proclaims the gospel of social regeneration and human brotherhood. The difficulty is, *how* is the Kingdom of Heaven to be established on earth? It is when men seek to actualise the ideal that friction begins. Vested interests block the way—but we are moving, and *must* advance towards the higher social life for all.

In the 'Book Monthly,' for September last, Mr. James Milne reported an interview which he had recently had with Mr. Gerald Massey, who, he said, was 'a happy man, because he had been working against time for eternity,' and had just succeeded in finishing his book. 'He is,' said Mr. Milne, 'frail, weary and worn in body, but his mind is fresh and buoyant as a boy's, and his eyes, which are the windows of the soul, shine bright and sparkle with mirth. "I shall," he said, "be talking and laughing five minutes before I hop off." "If it were not," he added a little later, "that there has been guidance in my life, I might just as well hop off to-morrow." His indomitable spirit was ever brave and hopeful, and his Spiritualism made him strong to speak forth the truth as he saw and understood it. Rightly or wrongly, he felt he had been chosen for a great work, and he gave his message to the world, utterly regardless of whether it heeds or rejects it now—he firmly believed that the day will come when it will be valued because of its truth.'

Mr. Massey had no fear of death. Its darkness was dispersed for him by the light of Spiritualism, and he ran his trains of thought right through into the next stage of existence. This fact is well brought out by Mr. Milne in his closing paragraph. He says: "And your next job, Mr. Massey," I asked him quizzically as I rose to come away, for no spirit so vivid as his could be still even when burdened by high eighty years. He quoted a verse of a Scottish ballad:—

"Fight on, my men!" Sir Andrew saith,  
"I am hurt a little yet not slain.  
I'll but lie down and bleed awhile,  
And then I'll up and fight again."

"In this life or some other," Mr. Massey added in a quiet voice, as if he were speaking to himself, which indeed he was, for there was a far-away look in his eyes.'

Telepathy, like the wonderful word 'Mesopotamia,' is credited with amazing powers. It is by some supposed to explain fully almost all spiritualistic experiences, but in spite of the ingenuity of the clever people who would 'dish the spirits,' there are many spirit manifestations which cannot be satisfactorily accounted for in that way. Here is one. In the 'Sunflower,' Vina H. Hickox, of Niagara Falls, N.Y., says that at a public meeting in Buffalo on Sunday, September 8th, Mrs. Atcheson, a well-known and highly respected medium of that city, gave a message to a lady in the audience (Mrs. W. C. Krell, of 1658 Ontario-avenue) which astonished her exceedingly. Mrs. Atcheson described Mrs. Krell's father minutely—his size and looks and how he was dressed, but Mrs. Krell said that the medium was mistaken as her father was alive and well in his home in this life. However, the next morning Mrs. Krell received word that her father, Mr. Giles Rogers, of Jamestown, N.Y., had passed to spirit life by drowning in Cassadaga Creek, on Saturday, September 7th, the day before the message was given to his daughter through the medium. Vina H. Hickox vouches for the truth of the report, having had particulars from Mrs. Krell herself.

The Rev. B. Fay Mills, in a fine explanatory discourse on 'Why I changed my Religious Opinions,' said, among other good things: 'It appeared to me, also, that it would be immoral for me not to speak out the best I could think concerning God, Man, and the Universe. A prominent orthodox minister said to me some time ago, "Cherish these views in your secret soul, if you must, but don't say them publicly." To this I could only reply, with Oliver Wendell Holmes: "I cannot be a coward with my lips, who dare to question all things in my soul."'

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.*

## Memory under Anæsthetics.

SIR,—In reference to your remarks (p. 514) on my theory, in the October 'Health Record,' as to the action of anæsthetics, may I say the following in self-defence?

I do not stipulate the physical brain-cell as the only medium by which memory of an operation is able to be recorded. Suppose, as I understand you to suggest, that an experience gained under an anæsthetic is only remembered by virtue of an impression on the 'etheric' brain, and then suppose that on waking no memory remains of the experience; does it follow that the lack of memory argues no impression made on the 'etheric' brain? I take it that you think so, but this is where I beg to differ.

It is true that the experience can only be recalled by virtue of the 'etheric' brain impression, but in order to be conscious of that impression, *rapport* must be established between the physical brain and the 'etheric' brain. But this condition of *rapport* is not normal. Very well then, to recall the anæsthetised experience, conditions must be so arranged that this *rapport* is established. When this is done memory occurs, and the reason for its so doing is primarily due to the 'etheric' brain impression, of course, but the *rapport* with the physical brain is necessary before that memory can, normally, occur. This is the only sense in which I stipulate the physical brain-cell as essential before normal memory can obtain.

For the reasons given I disagree with you when you say 'the lack of feeling and memory of an operation performed under anæsthetics seems to show that it is precisely because the sensation of pain is not impressed on the spirit body, or whatever it is that is liberated from *rapport* with the physical body and brain, that it is not transmitted to the normal waking consciousness.' Pain may be impressed on the 'etheric' brain, but *rapport* with the physical brain is the essential point before the pain can be transmitted to waking consciousness. This is quite in keeping with the case of Dr. Greene, which I quote in my paper, for you will notice that he says 'while half awake and half asleep, she thought she could follow each step of the operation of November 3rd.' There we have the condition of *rapport* partially fulfilled, and you will see that as a consequence memory is also partially established, which is just what should occur according to my theory.—Yours, &c.

ERNEST W. BOBBETT.

[We do not understand Mr. Bobbett's contention that *rapport* between the 'etheric' body and the physical brain is 'not normal.' In our view, this *rapport* is the essential condition of all perception, of all memory. We regard the physical brain as being like the screen on which views are thrown by a lantern; sense-perceptions leave no impression on the physical brain, but are transmitted to the etheric or spirit body, and there conserved as memories which survive the destruction of the physical brain at death. In other words, perception and memory, like thought, are psychical processes, not material ones. There have been cases, such as those recorded by the late Dr. Wyld, in which the Self, liberated from the physical body by anæsthetics, has witnessed the operation as a spectator from without, feeling no pain. If the operation is afterwards remembered from the point of view of the physical body, we should say, not that an abnormal *rapport* had been established, but that the normal *rapport*, giving rise to ordinary perception and memory, had not been thoroughly broken by the anæsthetic, except as regards painful sensations. In the case referred to at the end of Mr. Bobbett's letter, it is pretty evident that the perceptions were stored in the sub-conscious memory, from which, in the semi-lucid 'hypnagogic' or 'hypnopompic' (semi-waking) state described by Myers, they gradually passed into the region of conscious memory.—Ed. 'LIGHT.']

## 'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge, with many thanks, the following contributions to the fund for Mr. and Mrs. Emms: From 'Kaye,' £2; 'J. R.,' 10s.; and from 'G. F. T.,' 5s., being the first instalment of four monthly payments. Further donations and contributions in aid of these old workers will be gladly received and thankfully acknowledged by—Yours, &c., (Mrs.) M. H. WALLIS.

'Morveen,' Mountfield-road,  
Finchley, London, N.

## Advice Wanted.

SIR,—Permit me to ask if any of your readers can render assistance in the following circumstances:—

A friend lost a very dear wife lately. About a fortnight after her death he awoke at about 2 a.m. and became conscious of a presence (which, however, he could not distinguish) in the room. His little daughter (six years old), who was sleeping that night in the same room, also awoke and screamed out. My friend spoke soothingly to the child without asking why she screamed, and told her to go to sleep again. The next morning about the same time the same thing occurred, and this time the child said she had seen her mother in the room.

My friend is most desirous to speak to his wife, who died suddenly, and would be very grateful to anyone who could advise him how to try to bring this about.—Yours, &c.,

INQUIRER.

## 'Hell and Infant Damnation.'

SIR,—From recent articles in 'LIGHT' it seems to me that there is a general impression that the doctrine of 'Hell and Infant Damnation' now exists only in the Presbyterian and Calvinist Churches. I wish to call your attention to the enclosed pamphlet, which is intended as suitable reading for children and young persons, and may be bought any day in Dublin for a penny. I think you will see from this publication that the doctrine referred to is very far from extinct in the Roman Catholic Church teaching, and I may say I have never read it in a more shocking form.—Yours, &c.,

Belfast.

V. E. KNOX.

[The pamphlet mentioned by our correspondent is an amazing production by the Rev. J. Furniss, C.S.S.R., entitled 'The Sight of Hell.' It is published at Dublin, and is one of a series of 'Books for Children and Young Persons,' issued 'with the permission of superiors.' It is said that St. Frances, of Rome, was taken one afternoon by the angel Gabriel to see hell, and Father Furniss apparently attempts to describe what she saw. It is the most horrible production of its kind that we have ever read. Crudely literal and terribly inhuman, it represents hell as being in the centre of the earth. Among the sweet and comforting (?) things for children we read: 'Little child, if you go to hell there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever.' Another cheering picture is presented to the imagination of the reader thus: 'The sinner lies chained down on a red-hot blazing fire. . . . All the body is salted with fire. . . . The fire rages inside the skull, it shoots out through the eyes, it drops out through the ears, it roars in the throat as it roars up a chimney.' A girl of sixteen is represented as having stood, barefooted, for years on a red-hot floor, in a red-hot room. A boy is pictured standing in the middle of a little prison with the blood boiling in his veins and the marrow boiling in his bones, because when on earth he went to dancing houses, public-houses, and theatres. On p. 21 we are supposed to see a little child in a red-hot oven, to hear its screams, and see 'how it turns and twists itself about in the fire, beats its head against the roof, and stamps its little feet on the floor of the oven': and all this is said to be the goodness of God to this child: 'Very likely God saw that this child would get worse and worse and would never repent, and so it would have to be punished more in hell. So God in His mercy called it out of the world in its early childhood!'

We cannot trust ourselves to comment upon this iniquitous production, or upon the people who, in the name of God and religion, can put it into the hands of children! We had hoped that such barbarous teachings had all been relegated to limbo—never to be rescued—but evidently the world is not yet rid of the horrid nightmare of an angry God, a personal devil, a literal hell, and eternal torment, and there is still work to be done to awaken many minds to the vision of the immanent God of love and purity and good.—Ed. 'LIGHT.']

## 'Man's Free Agency.'

SIR,—In response to the inquiry by Mr. A. C. Cansick, in 'LIGHT' of October 19th, with reference to 'Man's Free Agency,' permit me to suggest an answer. Let us suppose that an errand boy is sent as the bearer of a message to a house a mile away, is he a free agent? So far as the errand is concerned he is not, but in the doing of that errand he is free, because he can do it slowly or quickly. He can play on the road, read papers, look at shop windows, or waste time in other ways. He is therefore *free*, very much so. A merchant wishes to sell his goods at a certain price, but he cannot;

he is not free, something prevents him. But he can go about and *try* to sell them; in this he is *free*. A man may hope to win applause by his talents, but he wins hissing instead. He is free so far as his endeavours go, but he is not free as regards the results. A man sets out to do a certain thing, but, in spite of his utmost efforts, something deflects his aim, and he fails. He is free to act but not to accomplish. According to the common sayings, 'Man proposes, but God disposes' and 'As you sow so must you reap.' If I live to eat and drink, and do so in a way that injures my stomach, I am preparing the way to reap misery. My future is destined by my present conduct, which is mostly *free*. If I, of my free will, neglect my studies, I am certainly affecting my future.

Successful men pride themselves on being the architects of their own fortunes. But they are only the instruments of superior powers; superior to them in the main issues of life. And if a man is given riches, and he does not use them for the benefit of mankind, but for himself and his relations only, he is an unfaithful steward. He, and such as he, are the makers of that state of anarchy which results in poverty and unemployment in spite of honest striving. What will the harvest be for such men? Certainly man is not always his own master. He can neither determine riches, nor wife, nor health, nor children, and his best devices often go astray. My summing up is that man is free to act according to his abilities, not his likes.—Yours, &c., JOSEPH CLAYTON.

#### 'Friendship with God.'

SIR,—The great mystery of the ages, the esoteric or arcane teaching of all religions, consists in the realisation of the immanence of God, the Source and Conservator of all beings and all things; and practical religion consists in making use of this knowledge.

Man should make friends with God; for He is the best and most intimate friend anyone can have; and he should endeavour with all his energy to become such a fine instrument for the Divine power to work through, or play upon, that he will rapidly grow in love and wisdom and happiness and right living.

When the people actually realise this, the present spiritually dead, money-making, corrupt, competitive era will pass away as a bad dream and a brighter one dawn upon the world, in which all things good will be possible.—Yours, &c.,

Los Angeles, Cal., U.S.A.

A. K. VENNING.

#### National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge the following donations to the National Fund of Benevolence, received during October, and to express my thanks to all who have shown their practical interest in this work.

By proceeds of a meeting organised by Mrs. Thompson, of Accrington, under the auspices of the British Mediums' Union, £3 3s.; Mr. C. G. Rickards, 7s.; Mr. A. Colbeck, £1; Miss E. L. Boswell-Stone, 3s. 6d.; Mr. J. Venables, 10s. 6d.; by sale of pamphlets, 4s. 10½d.—Total, £5 8s. 10½d.

I am pleased to find signs of an awakened interest in this fund, and trust sincerely that the efforts put forth will result in placing it upon a satisfactory basis. Mr. J. J. Morse (editor of the 'Two Worlds') has generously placed his services at the disposal of the Fund of Benevolence committee free of all cost (except travelling expenses) for a series of lantern lectures to Spiritualist societies, all proceeds to be devoted to the fund. Mr. H. Boddington is also making arrangements for a series of bioscope lectures on Sunday evenings at the Spiritual Institute, Gauden-road, Clapham, and several platform workers have offered their services to societies who will devote the Sunday collections to the fund. I shall be pleased if societies or platform workers willing to co-operate in this way will communicate with me.—Yours, &c.,

A. E. BUTTON,

Hon. Sec.

9, High-street, Doncaster.

'ZADKIEL'S ALMANAC AND EPIHEMERIS FOR 1908' is, as its name implies, a combination of the information usually given in two separate publications, and therefore is extremely convenient for those who require both, and moreover the price is only that of either singly. As usual, 'Zadkiel' is lavish in predictions of untoward events each month, and we regret to say that it is not uncommon to find these predictions verified, in the present unsettled state of the physical and commercial world, and through the disasters due to the modern recklessness which sacrifices all other considerations to that of speed. There are detailed astrological forecasts for the four seasons, and of the effects of the eclipses and other phenomena, while general information such as is usually found in almanacs is not excluded.

#### SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Wesley Adams spoke, and Mrs. Wesley Adams gave clairvoyant descriptions. Speaker on Sunday next, Mr. J. H. Pateman.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss Reid gave an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., trance addresses by Mr. E. W. Wallis. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A.C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Imison gave an address and Mrs. Imison excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Ronald Brailey, address, clairvoyant descriptions, and psychic drawings.—N. R.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mrs. H. Ball dealt ably with 'Spiritualism, a Moral Force.' Sunday, November 17th, Mr. Ronald Brailey, psychometric delineations; admission 6d. Sunday, November 24th, Mr. Macbeth Bain.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Arthur Savage gave a sound address on 'Life after Death,' also splendid psychometric and clairvoyant delineations. Sunday next, at 7 p.m., Mr. E. Burton, address. Thursday, at 8 p.m., circle.—G. T. A.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last a visiting friend gave fine addresses to large meetings on 'On the Way' and 'Is Spiritualism True?' Beautiful solos were accompanied by Mr. Graham. Sunday, 17th inst., Mr. John Lobb at both services.—J. M. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. M. H. Wallis gave a splendid discourse on 'Spiritualism Good for Both Worlds,' and successful clairvoyant descriptions. Sunday next, at 7 p.m., Mr. John Adams. Meetings every Wednesday at 8 p.m.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave clear and convincing answers to questions from the audience. Mr. Brown presided. On Sunday next, at 7 p.m., Mrs. Boddington, address and clairvoyant descriptions; also Thursday, at 8.15 p.m., at 17, Ashmere-grove, Brixton, clairvoyance and psychometry; tickets 1s. each.—H. Y.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a discussion was held on 'Faith.' In the evening Mr. J. Macdonald Moore delivered a stirring address on 'Healing.' On Monday last Mrs. Atkins gave helpful psychometric delineations. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. A. C. Baxter. Monday, at 8.15 p.m., Mrs. Webb.—H. S.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. E. W. Wallis delivered a fine address on 'Jesus in the Light of Spiritualism,' which aroused many expressions of gratitude. Music was ably rendered by Mrs. Perkins, Dr. Richard de Herter, and Mr. Hayward. Sunday next, at 7 p.m., Mrs. Fairclough Smith on 'Spirit Control.' Dr. de Herter, Court violinist, and large organ. After-circle for members, associates, and friends.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday afternoon last Mr. T. May's paper on 'Spiritual Healing' was discussed, and in the evening his stirring address on 'Spiritualism the Sanest Philosophy before the World To-day' delighted a large audience. Mr. G. Tayler Gwinn presided, and Miss Florry Shead rendered a solo. Sunday next, Miss Bailey, address and clairvoyant descriptions.—W.H.S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss McGrigor gave an able and interesting address on 'Self-control in Relation to Health' to a large and appreciative audience. Miss C. B. Laughton rendered a solo, and Mr. G. Spriggs presided. Sunday next, Miss MacCreadie, clairvoyant descriptions; doors open 6.30 p.m. Soloist, Mr. W. Tregale. Monday, November 25th, social gathering.—W.

PECKHAM.—CHIEFSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Eustace Williams gave an address and clairvoyant descriptions. In the evening Mr. H. Boddington's address on 'Spiritualism, Science, Philosophy and Religion' and his answers to questions were greatly appreciated. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Effie Bathe. November 17th, Mr. Ronald Brailey (silver collection); 20th, social evening, tickets 6d. each.—C. J. W.

GOVAN.—GORDON HALLS.—On Sunday last Mr. Vincent's excellent addresses on 'Spirit Visitors' and 'What is Truth?' were much appreciated.—D. G.